# CATHOLIC ACTION

Vol. XVII, No. 9 September, 1935

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## Social Legislation in the 1935 Session of Congress

## Catholic Action and the Missions

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*Our Common Catholic Interests:*

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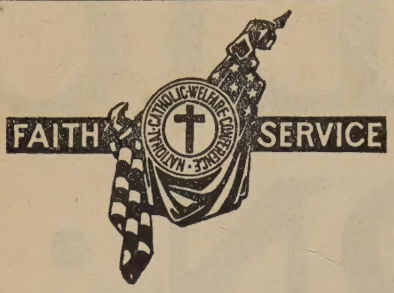
Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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# FACTS ABOUT THE
## NATIONAL CATHOLIC WELFARE CONFERENCE

### :-: *What It Is* -- *What It Does* :-:

*"This organization* (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, feature, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post-office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

*Publication, Editorial and Executive Offices*
1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

*Subscription Rates*
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

# CATHOLIC ACTION

*"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."*

*—Pope Pius XI.*

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVII, No. 9 SEPTEMBER, 1935

## OUR COMMON CATHOLIC INTERESTS

### Today's Paramount Duty—Support of Catholic Education

DURING the present month the thought paramount in the minds of Catholic pastors, parents, teachers, and students will be that of Catholic education.

According to estimates made by the N. C. W. C. Department of Education, the student attendance this September at the 10,500 Catholic schools of all grades comprising the Catholic school system in the United States will be 2,609,000. Of this number, 150,000 pupils will enroll for the first time in the entering grade of our elementary schools. It is confidently predicted that the new school year will show the following approximate enrollments in each division of the Catholic educational system: 2,180,000 pupils in 7,950 Catholic elementary schools; 286,000 students in 2,165 Catholic high schools and academies; 9,000 students in 40 normal schools; 115,000 students in 175 universities and colleges; 11,000 students in 81 preparatory seminaries; and 8,000 students in 89 major seminaries. It is further estimated that these institutions will be staffed with 86,000 instructors.

Commenting on these figures, James E. Cummings, assistant director and statistician of the N. C. W. C. Department of Education, in an article prepared for the recently released educational symposium supplied subscribing publications by the *N. C. W. C. News Service*, states:

"The strength of Catholic education, as shown by these large enrollments, is a tribute to the members of the Hierarchy, diocesan officials, pastors, and the heads of individual institutions who have so wisely guided Catholic school affairs during the trying years of the depression.

"The Catholic laity, moreover, is deserving of praise for the able support it has given to the educational program of the Church. It is universally recognized, however, that the efficiency of Catholic schools could not have been maintained during recent years without the sacrifices of the religious teachers who are devoting their lives to the cause of Catholic education."

Contributing to the *N. C. W. C. News Service* symposium referred to in the foregoing, the Rev. Dr. George Johnson, director, N. C. W. C. Department of Education and secretary general of the National Catholic Educational Association, writing on "The Crisis in American Education," says, in discussing the necessity of making religion the keynote of our educational endeavors and with particular reference to the Catholic effort in Ohio for a share in the funds raised by that state for education:

"By no means is it (the Catholic campaign in Ohio) a matter of dollars and cents. It is not a despairing, grasping at straws because of the tremendous financial difficulties Catholics are facing in the maintenance of their schools. It is a dramatic assertion of a fundamental American principle—the principle of liberty of conscience. It is the sounding of a tocsin to awaken the American nation before it is too late to the fact that it has played fast and loose with the things of God, that because it has refused to have God in the knowledge that through its schools it is purveying to its children, inevitably these children, to use the phrase of the Apostle, must be delivered up to 'a reprobate sense.'

"It is highest time that religion assert itself in these

United States. It is highest time that it take its stand, embattled, against the forces of secularism. It is highest time that we cease to grovel in fear and trembling at the sound of shibboleths."

In view of the importance of unfailing support for our Catholic schools, CATHOLIC ACTION takes occasion, as it has in years past at this time, to emphasize the opportunity for effective Catholic Action in their behalf. Remembering that organized endeavors can accomplish tremendously more than sporadic individual activity, however zealous and praiseworthy the latter may be, we suggest that through the work of study clubs, parish societies of the laity, etc., consideration be given to the following suggestions as a practical program of Catholic Action leading to a wider support of all that the term "Catholic education" implies:

Understanding and acceptance of the general principles and purposes of Catholic education;

Observance of the law of the Church respecting education;

Knowledge of the organization and administration of the Catholic school system;

Thorough acquaintance with the parish school;

Knowledge of the nature and objects of our national educational agencies;

Upholding the Americanism of the Catholic school;

Appreciation of the need and value of Catholic higher education;

Vigilant opposition to dangerous school legislation;

Obtaining greater financial support for Catholic schools;

Participation in the actual work of education.

The N. C. W. C. booklet—*A Catechism of Catholic Education*—by the Most Rev. James H. Ryan, Bishop-elect of Omaha (single copy price reduced from 25 cents to 10 cents), will help in the attainment of a fuller understanding of the several suggestions mentioned.

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**Success of Cleveland's 7th National Eucharistic Congress Assured**

THROUGH the unremitting labors of the Most Rev. Joseph Schrembs, Bishop of Cleveland, aided by his capable auxiliary, the Most Rev. James A. McFadden, and the clergy and laity of the diocese, plans are practically complete for the Seventh National Eucharistic Congress to be held in Cleveland September 23-26, 1935. The event, which has already attracted not only national but international interest as well, promises to eclipse in scope, solemnity of ceremony, and attendance any similar congress ever held on this continent.

His Holiness, Pope Pius XI, has for weeks past shown the deepest interest in the plans for the congress and, as an earnest of his desire for its success, has appointed His Eminence, Patrick Cardinal Hayes, as his personal representative and legate to the congress and is sending, through Monsignor Diego Venini, his private chamberlain, a magnificent papal chalice as a token to the congress, the diocese, and its ordinary. Monsignor Venini will also carry the papal credentials to Cardinal Hayes. The Papal Legate's suite will include, in addition to Monsignor Venini, Rt. Rev. Msgr. Michael J. Lavelle, vicar general of the New York Archdiocese; Rt. Rev. Msgr. Joseph Smith, vicar general of the Cleveland Diocese; Monsignor Carlo Drano, Master of Papal Ceremonies and an official of the Papal Secretariate of State; Marquis George MacDonald and Marquis Gerald Borden, both of New York City and both Private Chamberlains of the Cape and Sword.

On September 15, Bishop Schrembs will extend, on the "Church of the Air Program" of the Columbia Broadcasting System, an invitation to the nation to attend the congress. Already press reports indicate representation from every diocese in the United States, including pilgrimages organized and personally conducted by a number of archbishops and bishops.

Heading the list of distinguished speakers will be the Apostolic Delegate to the United States, His Excellency, the Most Rev. Amleto Giovanni Cicognani. A number of bishops and well-known representatives of the clergy and laity will also speak on the various programs.

On the first day of the congress, there will be accorded to the Cardinal Legate, his suite, and attending members of the Hierarchy, a civic reception. On Monday, at 9 a. m., will occur the formal opening with Pontifical Mass celebrated by Cardinal Hayes, at which will be read the papal letter of blessing and greeting to the congress. Other Pontifical Masses will be celebrated on Tuesday, Wednesday, and Thursday, selected choirs of the clergy, children and women of the diocese rendering the Church's own music, the plain chant.

Sectional meetings will be held each day for members of the clergy, professional men, social workers, hospital nurses, college groups, public service men of all classes, and special sessions for youth. On Wednesday evening there will be conducted a solemn Holy Hour with thousands of priests present in full vestments.

As the final procession of the Blessed Eucharistic, terminating in Cleveland's immense municipal stadium, it is expected that the Supreme Pontiff will broadcast a special message from Vatican City and convey the apostolic benediction to the city, state, and the nation.

Commemorating as the congress does the hundredth anniversary of the first Mass offered within the present territory of the City of Cleveland, and commemorating also 424 years of Catholic history on the North American continent, the Seventh National Eucharistic Congress promises in every respect to prove a sublime demonstration of religion and a truly inspirational impetus to Catholic Action.

Recognizing the significance of the event, President Roosevelt has written Bishop Schrembs expressing "the

very sincere hope that the congress will be a success in every way." As stated in the beginning, this result is assured through the activity of the Catholic body as well as by the splendid exhibition of civic pride which the whole city of Cleveland is manifesting in the congress.

Those in charge have officially announced that arrangements have been made for "a seat for every visitor" and "parking space for every automobile." With these assurances and the exceptionally low rates offered by the railroads, it is confidently expected that the Catholic attendance on the congress will be both notable and numerous.

**Duty of Catholics To Vote Stressed by Archbishop McNicholas**

IN A RECENTLY issued pastoral, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, and chairman of the N. C. W. C. Department of Education, places timely emphasis on the duty of Catholics to vote. "The principle of voting habitually is important," the Archbishop stated in urging parents to know their rights and defend them. Points which the prelate stressed in his pastoral include the following:

1.—Every Catholic citizen should resolve to form the habit of voting. Whether or not elections seem important, the principle of voting habitually is important.

2.—We urge the members of all our sisterhoods, not bound by the restrictions of the cloister, to vote in all elections. The religious life of our sisters breaks none of the bonds that bind them in love and service to their country, but only spiritualizes them.

3.—Every Catholic citizen must enjoy the greatest possible liberty in voting. It must be made unmistakably clear that the Church of Cincinnati espouses no political party. She desires only that good men and sane men, men whose honesty is unquestionable, whatever be their creed or their political affiliations, be chosen for public office.

4.—The Catholic voter should not be influenced either for or against a candidate because of his religion. May our country be not scourged by recurring waves of bigotry, which have written disgraceful pages of our history.

5.—It is extremely important that previous to an election the issues to be presented be seriously studied, and that the character of the candidates be investigated. No word, however, must be spoken from the Catholic pulpit either in favor of a candidate or against him. Issues must neither be favored nor opposed unless they have moral implications.

6.—Whenever there is a question of moral turpitude, the Catholic Church will fearlessly speak her mind. She knows no compromise with such hideous perversions of the natural law as birth control, sterilization and lynching. Nor can the Church ever accept divorce, because of the divine positive command of Christ.

It is pertinent to call attention in the above matter to the excellent aid to the intelligent and active performance of the duties of citizenship which the N. C. W. C. has made available in its excellent booklet *A Civics Catechism on the Rights and Duties of American Citizens,* over 1,750,000 copies of which have been distributed by the Conference and its predecessor, the National Catholic War Council. This booklet has been most effective in our Catholic schools in their work of civic education and assisting aliens in the process of naturalization; also in stimulating greater civic activity on the part of individual Catholics and organizations of Catholic men and women and of all our people. In all its intensive civic education efforts, the N. C. W. C. has stressed the Catholic principle that religion supplies the highest and noblest motives for the discharge of civic obligations and pointed out that our democracy can not long endure unless all our people are animated by motives of religion in dealing with one another.

A worthwhile and easily performed work of Catholic Action would be the widespread distribution of this valuable booklet. Catholic schools that can not afford even the very small cost of the *Civics Catechism* should be aided by our Catholic societies in putting a copy into the hands of every pupil from the seventh grade up.

**Preparations for Peoria Meeting of Charities Conference**

THE attention of a large portion of the Catholic laity in the United States will be directed during the days of September 29 to October 2 next to the meeting in Peoria, Ill., of the annual convention of the National Conference of Catholic Charities. In all, fifty separate meetings will be scheduled under the direction of the chairman of six topic committees: Social and Economic Problems, Neighborhood and Community Activities, Protective Care, Health, Families and Children.

In a statement issued a few days ago, the Most Rev. Joseph H. Schlarman, Bishop of Peoria, who is host to the convention, stated:

"During the 25 years of its existence, the National Conference of Catholic Charities has constantly labored to build up throughout this nation a fuller consciousness of social justice, of faith, of charity and of peace, not only for Catholics but for every citizen regardless of race or creed.

"It has endeavored to place Christ before the world as a God, to lead mankind from unhappiness and misery by a practical application of the principles contained in the teachings of the great Popes, Leo XIII and Pius XI, on the reconstruction of the social order.

"Not only has it participated to a large extent in securing better conditions for all classes and pointing

to a permanent recovery, but it has breathed the soul of Christ into all movements concerned with social welfare.

"For nearly 2,000 years the Church has been a vast sociological laboratory, each parish a unit. This great store of experience can well be heeded when dealing with the dire social problems which are still confronting us on every side."

The Superior Council of the Society of St. Vincent de Paul, which has volunteer units affiliated with approximately 2,500 Catholic parish churches in the United States, will hold its meetings in conjunction with the Charities convention.

### Catholic Action In the Archdiocese of Halifax, Nova Scotia

IN the course of the past several months the National Catholic Welfare Conference has received many requests from Nova Scotia and Canada for its pamphlet material and for general information on the Catholic Action Movement in the United States. In each case prompt and careful attention has been given.

We are now pleased to receive a letter from Rev. Charles F. Curran, director of Catholic Action for the English-speaking parishes of the Archdiocese of Halifax, Nova Scotia, setting forth the activities in the interests of Catholic Action which have been performed since March, 1934, when Catholic Social Action was organized in the Archdiocese of Halifax.

At the very beginning of activities, a letter was sent to the clergy of the Archdiocese enclosing a copy of the N. C. W. C. booklet, "Aids to Catholic Action," and a catalogue of study club outlines, and the priests were exhorted to place all study club activities under the direct auspices of the Blessed Virgin. In this same letter was the request that the priests subscribe to CATHOLIC ACTION, official organ of the N. C. W. C., and *Orate Fratres*. Soon followed letters detailing the archdiocesan plan of Catholic Action; calling attention to the immorality of movies and advising the pastors to obtain copies of the Legion of Decency pledge and have their congregations subscribe to the pledge; giving dates of closed retreats throughout the archdiocese and suggesting matter for instruction on lay retreats; inviting cooperation in a campaign for a more reverend observance of good Friday.

Other activities noted include: Ecclesiastical conferences with addresses on the subject of Catholic Action; Catholic Action literature exhibits at retreats and schools with invitations to the public to attend; attendance by the director of Catholic Action at the Summer School of Catholic Action in St. Louis, Mo., and at the fifth national conference of the Lay Retreat Movement; parish visitation and lectures on Catholic Action by the director before religious and lay groups.

In the sermons and lectures, the faithful and the religious were urged to participate actively in the sacred and solemn mysteries of religion, to form study club groups, to seek out fallen-away Catholics, to subscribe to one or more Catholic papers, to pray more conscientiously for the conversion of pagans, sinners and non-Catholics, to follow and pray for the success of the diocesan Catholic radio hour, and to cooperate in every way possible with their parish priests.

### International Contacts of The National Council of Catholic Women

THE semi-annual meeting of the board of the International union of Catholic Women's Leagues, held in Paris July 5-7, was attended by Miss Mary G. Hawks, former national president of the N. C. C. W., as a member of the international board. A committee was named for the coordination and artistic arrangement of material for the International Catholic Press Exposition in Rome in 1936, the International Union being charged with the organization of the women's section.

Since the Vatican will be the scene of the exposition and the Holy Father is deeply interested, the board of the International Union will meet in Rome at the time of the opening.

The "Study Week" of the union was scheduled for Brussels, September 18-26, 1936, and an interesting program projected. Consideration was given to a memorandum from the board to the League of Nations, on "The Legal Status of Women." Miss Stella de Faro, of Brazil, was invited to become a member of the board and the Federation of Catholic Women of Australia became an affiliated group. The Grail of the Diocese of Harlem, the Venezuelan feminine youth and a Swiss group were affiliated to the junior section.

Later, Miss Hawks covered for the National Catholic School of Social Service, the International Conference of Social Service in Brussels at which Catholic schools and social workers of 27 countries were represented by more than 500 delegates. Other delegates from the United States were: Rev. Edward S. Pouthier, S.J., of Fordham University, New York; Rev. Albert J. Murphy, of Catholic University of America; Miss Luella Sauer, of the National Conference of Catholic Charities; Dr. Francis Fronczak, Health Commissioner, City of Buffalo, N. Y.; and Sister Maura, of Trinity College, Washington, D. C.

At the International Congress of Family Education which followed immediately, the National Council of Catholic Women was represented by Miss Hawks. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Section of the N. C. W. C. Social Action Department, the only American to speak at the Congress, presented a paper that attracted much interest.

# SOCIAL JUSTICE *in the* 1935 CONGRESS

*By*
Rt. Rev. John A. Ryan

**THE first session of the 74th Congress has produced legislation of tremendous import to the American people. What it has accomplished in advancing the aims of social justice, as expounded by His Holiness, Pope Pius XI, is indicated in the accompanying article by Monsignor Ryan, director of the N.C.W.C. Social Action Department, whose observations, we are sure, will receive the careful thought and study of all our readers**

PRACTICALLY all the important laws passed at the first session of the Seventy-fourth Congress are of an economic nature. They affect the economic welfare of various social classes. Obviously, they all have moral aspects: they are either right or wrong, just or unjust. In this paper, an attempt is made to appraise some of the most important of these enactments from the viewpoint of social justice. The measures to be considered are the Work Relief Act, the Social Security Act, the Labor Disputes Act, the Tax Law, the Holding Company Act, the Amendments to the Agricultural Adjustment Act, the Guffey Coal Bill, the Banking Law and the Walsh Bill to impose NRA standards upon Government contractors.

1. *The Work Relief Act.* This law provides $880,000,000 for direct relief of the unemployed and $4,000,000,000 for work projects, upon which only those hitherto on relief will be employed. The rates of pay will be somewhat higher than the relief allowances, but not so high as the corresponding wages in private employments. This increase in the incomes of the unemployed is, of course, in conformity with social justice.

WHETHER the failure to make the work relief payments equal to the prevailing rates of wages is contrary to social justice, is a complex question which cannot be answered or even adequately presented in this article. For the most part, these wage rates are inadequate to decent living, but they may represent the best that is politically and economically feasible at this time.

2. *The Social Security Act.* On the occasion of signing this enactment, President Roosevelt declared that if the present Congress had done nothing else, it would have been more deserving of approval than the great majority of its predecessors. Undoubtedly, this is a correct judgment. It is warranted not only by the magnitude and comprehensiveness of the act, but by the fact that in one session, a variety of benefits are provided which in Europe were the outcome of many laws passed in many sessions of the various national legislatures. Through this act, the United States has at last reached the stage of social insurance attained by the principal countries of Europe.

The main provisions of the act comprise unemployment insurance, old age pensions, old age insurance, various kinds of aid to mothers, to children and to the blind, provisions for the rehabilitation of the disabled and appropriations for public health. Space is wanting here for even a summary description of the way in which the act will be operated and administered, the extent of its benefits and the sources from which they are to be derived.

TWO important questions of social justice must, however, receive brief consideration. First, are the payments contemplated for the various classes of beneficiaries fair and adequate? Undoubtedly, the provisions for the unemployed will be insufficient for thousands upon thousands during any long period of unemployment, while a maximum of $30 per month seems pretty low for the maintenance of an aged person. However, it is possible for any state that so desires to add to the payments under both these heads. In view of all the circumstances, it cannot be shown that the federal contributions provided in the act for the unemployed and the aged fall below the demands of practicable social justice.

The second question concerns the means by which the payments are made available. The funds for unemployment benefits are to be derived from a tax upon employers. This is obviously just, for if industry is unable to furnish employment for those who depend upon it for a living, it ought to be required to provide them with a more or less adequate substitute. The funds for old age pensions are to come partly from the Federal Government and partly from the states. This, too, is a just arrangement. Equally just seems to be the provision of the act which requires old age insurance payments (as distinct from old age pensions) to be financed by an income tax on employes and a payroll tax on employers with, when necessary, sup-

plementary contributions from the federal treasury.

3. *The Labor Disputes Act.* In spite of bitter and powerful opposition from large employing corporations during two terms of Congress, this measure has finally been enacted. Its main provisions are as follows: Employes have the right to organize and to bargain collectively through representatives of their own choosing; employers are forbidden to interfere with, restrain or coerce employes in the exercise of these rights, to dominate or interfere with the formation or administration of any labor organization, to discriminate in any way against employes because of their membership in labor unions or to refuse to bargain collectively with the representatives of their employes.

THE act is to be administered by the National Labor Relations Board, which shall have power to supervise the election of employes' representatives for collective bargaining, to determine the appropriate unit for such elections, and in general to enforce all the provisions of the act.

One of the most bitterly disputed provisions of the act was that which empowers the representatives of a majority of the workers in an industry or plant to represent all the workers in the process of collective bargaining. Hence unions or groups which comprise only a minority of the employes will have no representatives in the bargaining groups, although they are permitted to present their proposals or grievances to the employer. The authorized bargainers are determined, therefore by a majority rule, not by the method of proportional representation.

In his *Encyclical on The Condition of Labor,* Pope Leo declared that workingmen's associations should be so organized as to enable the workers to "better their condition to the utmost in body, mind and property." For the first time in our history, this principle receives effective recognition in the law of the land.

4. *The Tax Law.* While this is inadequate as a revenue measure and does not exemplify full proportional justice, it is more nearly in harmony with the ethical principle of taxation according to ability to pay than any previous federal law in this field.

THE very high rates on the largest incomes and estates are not contrary to justice. The extent to which they can become effective in bringing about that better distribution of wealth demanded by Pope Pius XI, cannot now be foretold with any approach of accuracy. That they will have some such effect is unquestionable. That they will injure the common good by discouraging socially useful initiative, enterprise or wealth creation, is altogether improbable. So far as it goes, the act is an important contribution to social justice.

5. *The Holding Company Act.* This measure provides for the federal regulation of the prices to be charged for electric current which is sold across state lines and for the gradual dissolution of all holding companies except those whose subsidiaries are within a single state or an integrated territory. In the "Conclusions and Recommendations" submitted at the end of its long investigation of utility holding companies the Federal Trade Commission said:

> "It is not easy to choose words which will adequately characterize various aspects of the situation without an appearance of undue severity. Nevertheless, the use of words such as 'fraud,' 'deceit,' 'misrepresentation,' 'dishonesty,' 'breach of trust' and 'oppression' are the only suitable terms to apply if one seeks to form an ethical judgment on many practices which have taken sums beyond calculation from the rate-paying and investing public. . . . The holding company in the utility field has been the chief device by which the control and ownership of operating companies has been rapidly concentrated into fewer and fewer hands, with every prospect that the process will continue on into nation-wide monopoly, unless there be governmental regulation. . . . The Commission is of the opinion on the whole that the detriment of the utility holding companies to the public has exceeded thus far their value to the public."

The utility holding companies constitute probably the most apt illustration in the United States of the words of Pope Pius XI: "Immense power and despotic economic domination is concentrated in the hands of a few, and those few are frequently not the owners but only the trustees and directors of invested funds who administer them at their good pleasure."

THE Holding Company Act will promote social justice to both consumers and investors: to the former by relieving them of unjust and unnecessary charges imposed upon operating companies by the holding companies; to the latter by depriving them of the opportunity and temptation to put their money into unprofitable securities. Pleas for innocent investors against the so-called "death sentence" to unnecessary holding companies are ethically one-sided. If the gradual dissolution of a company over a period of several years would finally compel stockholders to sell their securities at less than cost, the inference is warranted that the stock was inflated from the beginning and never represented goods or services. That the consumers of electricity should be required to pay excessive charges indefinitely in order to provide interest upon this largely fictitious stock and to maintain its value, is a proposition that cannot be successfully upheld upon any principle of applied ethics. The moral claims of the deluded investors should be urged against holding company organizers, not against the inculpable consumer.

6. *The Amendments to the Agricultural Adjustment Act.* The aim of these is to make the act effective in places where it has been weak either from a constitutional or from an administrative viewpoint. They are demanded by social justice because the act itself is in accord with social justice. It was designed to ensure the farmers fair prices for their products and to ar-

t devastating wholesale bankruptcies. That it has ained these ends in a very large measure is evident anyone who compares the economic condition of the jority of the farmers and farm communities now their condition before the AAA was established.

N recent months, the AAA has received considerable criticism on the ground that it constitutes unfair crimination in favor of one economic class. The her prices that wage earners must pay for food prodts without having received a corresponding increase wages, is frequently and powerfully stressed. Neverless, the remedy is not to be found in reducing the comes of the farmers to a level comparable with the ufficient remuneration of the wage earners. The ncipal remedy is to raise wages. To a considerable ent, the NRA achieved this, and it would have done ll more for the workers had it been permitted to ntinue. Since it was disbanded, there has occurred ery considerable and widespread fall in wage rates. elligent believers in social justice will not seek to blish the AAA, thus reducing all classes to the starion level of unregulated industry and unregulated mpetition, but will strive to find effective methods raising wages.

. *The Guffey Coal Bill.* This measure would reablish the essential provisions of the NRA codes in soft coal industry. Insofar as it aims at fair wages, sonable hours and fair prices, it is clearly in harny with social justice. Insofar as it is intended to l intelligently with the enormous overproduction, ste and demoralization in that industry, it tends to mote the common welfare.

. *The Banking Law.* The relation between this sure and social justice is not so evident as in the r pieces of legislation considered in this paper. rtheless, the relation exists. Pope Pius XI points the particularly damaging effect of economic power hen it is exercised by those who, because they hold control money, are able also to govern credit and rmine its allotment, . . ."

OR the first time in our history, this control is placed dominantly in the hands of the public horities instead of being held exclusively by a group ankers. The supreme control of money and credit now be exercised with an eye single to the public fare.

*The Walsh Bill* requiring NRA wages and labor dards to be observed by all concerns having conts with the Federal Government has passed the Sen- but at this writing seems likely to fail in the House Representatives. For the sake of social justice, it be hoped that this forecast is mistaken and that bill will be enacted into law before this Session of gress adjourns.

or some days after the NRA was declared uncontional by the Supreme Court, the National Administration seemed to be exploring the possibilities of reenacting the main features of the National Industrial Recovery Act. In due time the question was decided adversely, and with good reason. In its decision outlawing the NRA, the Court quoted with approval from its opinion in a former case the declaration that manufacturing, mining, agriculture and building are not interstate commerce and not subject to regulation by Congress. Therefore, it will be impossible for Congress to enact laws fixing wages, maximum hours or fair practices in those industries until it is authorized to do so by an amendment to the Federal Constitution.

The most vocal opponents of such an amendment are evidently moved by the desire to prevent any effective regulation of industry by government. They are in favor of a policy of *laissez faire* and unlimited competition. Other opponents demand that the necessary industrial regulation be left to the states. They regard a constitutional amendment as involving an undue increase of federal power at the expense of state powers. These persons seem to be totally ignorant of the constitutional situation. An amendment authorizing Congress to fix wages and hours and to regulate industrial conditions generally would take no power from the states because the states have no such power. So, at least, the Supreme Court has decided in the District of Columbia and Arizona Minimum Wage Cases and in the New York Ten-Hour Law case. According to the court, such legislation by the states violates the Due Process Clause of the Federal Constitution. Hence, the plea for states' rights in this matter is irrelevant and impertinent.

THE only alternative to a constitutional amendment enabling Congress to set up standards of social justice in industry is no standards at all, but a continuation of *laissez faire,* individualism, liberalism and unlimited competition, all of which have been severely condemned by Pope Pius XI. The Pope calls for a just regulation of industry by public authority; but in our governmental system this could be done only by the Federal Government; the several states have no constitutional power to set up such regulation, even if they had the disposition to do so through the enactment of uniform laws. Those who fondly and ignorantly assume that the states have power to replace the beneficent regulations of the unconstitutional NRA will find this view briefly and comprehensively refuted in an article by Professor Harold Lee McBain of Columbia University in the magazine *Today,* August 17, 1935.

According to the teaching of Pope Pius XI, the principal means of promoting social justice (aside from a reform of morals) is action by the state. In the foregoing paragraphs, I have endeavored to summarize the achievements for social justice by our American State in the first session of the Seventy-fourth Congress. I submit that they are conspicuous and far-reaching.

# A GUIDE *to* PAMPHLET LITERATURE

*By* Eugene P. Willging

**THIS article makes announcement of the inauguration of a most important Catholic Action project: Publication of *The Pamphlet Survey*, a review and information service covering the pamphlet publications field in a manner similar to the *Book Survey* of the Cardinal Hayes Literature Committee and the guide to current periodical literature supplied by the *Catholic Periodical Index*. To the author of this article, Mr. Willging, librarian of St. Thomas College, Scranton, credit is due for conceiving the idea of *The Pamphlet Survey* and compiling the weekly abstracts, which will be released to subscribing publications by the *N. C. W. C. News Service*. That these releases will prove of the greatest value to the clergy and laity, to schools, libraries and study clubs goes without saying. It should bring about a broader dissemination of this most valuable and popular type of Catholic literature.**

"TO DISSEMINATE among Catholics small and cheap devotional works; to spread among Protestants information about Catholic truth." These words, taken from a statement of the aims of the Catholic Truth Society, summarize the work of our pamphlet publishers. The small printed brochures which they issue carry the history, doctrines and devotions of the Church far and wide. The pamphlet is small, the pamphlet is called ephemeral, but the pamphlet is powerful.

Probably the outstanding instance of its influence is found in the famous *Tracts for the Times.* Ninety pamphlets, later rebound in six volumes, caused a religious upheaval in England which led thousands into the Church. We learn from history, and the story of the Oxford *Tracts* should teach us many things.

Were the *Tracts* so different from those issued today? As we see from Dean Church's summary (published in the *Oxford Movement*) the titles and subjects certainly were not. The method of distribution, however, differed radically. There were no catalogues, no regular booksellers even and few regular subscribers beyond the immediate circle of the authors. A brief statement as regards the place of the pamphlet in the economy of twentieth century literature will help in studying the matter.

TO SECURE a real conception of the pamphlet today it is necessary to cite some figures on current production. Most of this data is taken from the annual reports of the Catholic Truth Society of London, which furnish almost all the pertinent material in print. In 1924 the C. T. S. sold 678,000 pamphlets; by 1934 that figure was more than doubled with 1,374,085 sales while the total for the 11 years is well over 13,000,000. Add to this an estimated total sale from 1924-1934 of 5,000,000 American publications and we reach a figure that far surpasses the circulation of any of our leading periodicals for the same period, e.g., a leadin Catholic monthly in 1932 had a subscription list c 105,015, each subscriber received 12 issues, totalin 1,260,180 copies of that monthly, or a total of 100,0C less than C. T. S. sales for the same year. Assumin that 10 pamphlets of 32 to 48 pages each are th equivalent of one book, the 18,000,000 sales in the 1 year period equal a sale of 1,800,000 books. The popu larity of individual titles in England is shown wit the sale of 3,600,000 of a *Simple prayer book,* 210,0C of a *Simple Catholic dictionary,* 186,000 of *St. Tere of Lisieux,* and 160,000 of the encyclical on Christia marriage. Hundreds of other titles sell from 10,0C to 100,000 copies each. Figures for American sales a difficult to secure; however, many of the papal encycl cals have certainly sold over 100,000.

WHAT is the organization behind this record the C. T. S.? A small group in London edit t publications, issue a bi-monthly periodical, *Cathol Truth and Catholic Book Notes,* describing new pa phlets and serving as a clearing-house for news co cerning the box-tenders, compile their catalogue li ing in classified order their 900 odd titles, and hanc all orders from box-tenders and other individua Among the 13,248 C. T. S. members, each of whc pays annual dues of approximately $5 and for whi they receive practically all publications of the Socie are 1,839 box-tenders who maintain the pamphlet rac in all parts of the British Isles. Monthly these bc tenders receive a calendar describing the feasts of t coming month and the titles from the C. T. S. catalog appropriate to those feasts, e.g., under October 4, t feast of St. Francis, this calendar notes *St. Francis Assisi,* by Fr. Oswald, O.S.F.C., and *Some pages Franciscan History,* by Abp. Paschal Robinson, O.F. At the head of the October calendar we find a group titles devoted to the Holy Rosary, the particular int

tion of the month. There is no American publication similar to *Catholic Truth* or the monthly calendar, partly because no American firm publishes as many titles as C. T. S. and partly because there is no central organization here. Such publications are essential to box-tenders and libraries.

TURNING to the United States we find about 11 publishers who have issued 20 or more titles, namely, Paulist Press, Our Sunday Visitor, National Catholic Welfare Conference, America Press, Queen's Work, Ave Maria, Benedictine Convent of Perpetual Adoration, International Catholic Truth Society, Central Verein, St. Anthony's Guild and Liturgical Press. Each issues its own general catalogue supplemented frequently by announcements of new titles. The number of catalogues and announcements together with their lack of systematic or uniform arrangement create perplexity in their users. To find pamphlets suitable for a particular season or feast-day, one must search each and every catalogue. Will you find *Prayers to St. Ann* with the biographies of saints or in the all-embracing miscellaneous group? What publishers have issued pamphlets on Catholic Action, Birth Control, Sterilization, the Catholic Church in Mexico, Communism or various aspects of the social question? There is only one way to determine, the arduous task of checking through the 800-900 odd titles in all the catalogues. Therefore it seems necessary to centralize the dissemination of information about the subject matter of our American pamphlets.

CONVINCED of this need, the writer corresponded with Mr. Frank Hall, director of the *N. C. W. C. News Service,* who agreed to furnish pamphlet information through his service whereby it would be accessible to subscribing newspapers and periodicals. The general introduction to the service, to be called "The Pamphlet Survey," explains its method and purpose:

> "A year ago the compiler made a special study of pamphlets during the course of which he was convinced that pamphlets could be advertised and used more extensively than at present. The demand for current information in concise form from the clergy, study clubs, libraries and students in general necessitates a thorough pamphlet service, equivalent to that provided for books through publications like the *Book Survey* of Cardinal Hayes' Literature Committee and for periodicals through the *Catholic Periodical Index.*
>
> "Through the courtesy of *N. C. W. C. News Service* and the publishers of these pamphlets we are beginning a weekly abstract of both new pamphlets and those published before August, 1935, listing first those issued after August and then including the older ones in sufficient quantity to fill our space allotment. (This will amount to a mention of six or eight titles weekly.) We will endeavor to mention pamphlets of current interest and to present those suitable for the feasts of the ecclesiastical year. The latter titles will be included at least one month before the feast-day, giving ample time for ordering. Libraries, study-clubs and pamphlet rack-tenders should clip these weekly notices for reference use . . ."

A sample entry, taken from the first issue of "The Pamphlet Survey" follows:

*War.*

The ethics of war; a report of the ethics committee, Catholic Association for International Peace. 55 p. 10c.
Mainly devoted to conditions of a just defensive war. Bibliographical footnotes.

Each entry will consist of a subject heading, the title, author, publisher, number of pages, price of a single copy, and a brief abstract or descriptive annotation. Since discount rates and postal charges on orders vary considerably from publisher to publisher, we give only list price for single copies and suggest that purchasers secure catalogues for further information. All pamphlets must be ordered directly from the publishers as the survey is not a sales organization. At present, size is not included with the annotations although if a demand for that is made known it could easily be included. Anticipating further use of this index in compilation of bibliographies, completion of a general catalogue to American pamphlet literature, etc., the compiler is making several cards for each pamphlet, indexing the titles by author, subject and feast-day wherever necessary.

THIS "Pamphlet Survey" should be only an opening move toward broader dissemination of these publications. The time is most appropriate. Periodically we see announced a new diocesan council of Catholic women, or a Catholic evidence guild, or other groups including study clubs. From the pamphlet viewpoint there is a twofold importance to this study club movement: (1) The members use pamphlets themselves to prepare their papers and to secure information for the discussions. Pamphlets are concise; they can be purchased for a trifle; mailing costs from headquarters to members are less than for books and periodicals; therefore, their popularity. (2) Study club members are often the persons best equipped or best organized to operate parish or local pamphlet racks, providing an additional means of disseminating Catholic information.

The inauguration and maintenance of pamphlet racks in churches, railway stations and public waiting rooms, e. g., hotel lobbies, should be a task definitely assigned to a person or committee in our diocesan organizations of Catholic women and men. Methods of conducting and the interesting results of pamphlet-rack tending are described in two C. T. S. publications by Mrs. John Boland, *How to run a C. T. S. case* and *The C. T. S. at work in Westminster Cathedral,* which each box-tender can secure for a few cents from the publisher.

The Catholic pamphlet has a future, possibly one more bright with promise than that resulting from the Oxford Tracts. It is hoped *The Pamphlet Survey* will aid in the greater use of this type of literature.

# MONTH *by* MONTH


## CATHOLIC ACTION

OFFICIAL ORGAN OF THE

**NATIONAL CATHOLIC WELFARE CONFERENCE**

*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."*

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

**N. C. W. C. Administrative Committee**

MOST REV. THOMAS F. LILLIS, D.D., Bishop of Kansas City, acting chairman of the N.C.W.C. Administrative Committee and of the Executive Department; MOST REV. JOHN G. MURRAY, S.T.D., Archbishop of St. Paul, treasurer, and chairman, Legal Department; MOST REV. JOHN F. NOLL, D.D., Bishop of Fort Wayne, secretary and chairman, Department of Lay Organizations; MOST REV. JOHN T. MCNICHOLAS, O.P., S.T.M., Archbishop of Cincinnati, chairman, Department of Education; MOST REV. ARCHBISHOP EDWARD MOONEY, D.D., Bishop of Rochester, chairman Department of Social Action; and MOST REV. HUGH C. BOYLE, D.D., Bishop of Pittsburgh, chairman; Press Department.

**Assistant Bishops, Administrative Committee**

The MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; the MOST REV. JOHN B. PETERSON, Bishop of Manchester; the MOST REV. EDWIN V. O'HARA, Bishop of Great Falls; the MOST REV. EMMET M. WALSH, Bishop of Charleston; the MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans; the MOST REV. EDWARD F. HOBAN, Bishop of Rockford; the MOST REV. JOHN A. DUFFY, Bishop of Syracuse.

VERY REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. MCMAHON
Editor

*Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.*


### Bishop Ryan, Catholic University Rector, Succeeds Archbishop Rummel in Omaha Diocese

ON AUGUST 6, word was received from Vatican City of the appointment of the Most Rev. James H. Ryan, for the past seven years rector of the Catholic University of America, Washington, D. C., as Bishop of the Diocese of Omaha, succeeding the Most Rev. Joseph Francis Rummel, who was named Archbishop of New Orleans last March.

Bishop Ryan, the fifth rector of the Catholic University of America, was born at Indianapolis in 1886. He was ordained to the priesthood from the North American College in Rome, where he received the doctorate in Sacred Theology and Philosophy, and shortly after his return to the United States engaged in educational work as a member of the faculty of St. Mary-of-the-Woods College, Terre Haute, Ind., becoming president of the college in 1920. In 1921, he resigned to accept appointment as executive secretary of the Department of Education of the National Catholic Welfare Conference and executive secretary of the N. C. W. C. While holding these offices, he became instructor in philosophy at the Catholic University of America and later was promoted to the rank of associate professor. In 1927, Bishop Ryan was made a domestic prelate by His Holiness, Pope Pius XI, and in November, 1928, was formally installed as rector of the Catholic University of America. He was raised to the rank of bishop with the title "Titular Bishop of Modra" in October, 1933. The new Bishop of Omaha has made many contributions to the cause of Catholic education in this country, is one of the founders of the American Catholic Philosophical Association, and a member of numerous learned societies.

Members of the N. C. W. C. staff who were privileged to work with Bishop Ryan for several years at this headquarters rejoice in his promotion to the important See of Omaha and pray for his continued success in his new responsibilities.

### Holy See Awards Episcopal Rank To Monsignors Ireton and Muench

DURING August announcement was also made of the appointment of the Rt. Rev. Msgr. Peter Leo Ireton, pastor of St. Ann's Church, Baltimore, to be Coadjutor Bishop of Richmond, and of the Rt. Rev. Msgr. Alyosius J. Muench, rector of the Seminary of St. Francis de Sales, Milwaukee, Wis., as Bishop of the Diocese of Fargo, N. D., to succeed the late Bishop James O'Reilly, who died December 19, 1934.

Bishop-elect Ireton, who is widely known for his zealous labors in connection with the Holy Name Society, was born on September 21, 1882, in St. Ann's parish, Baltimore, of which he has been pastor for the last nine years. Educated in St. Ann's parochial school, St. Charles' College, Catonsville, Md., St. Mary's Seminary, Baltimore, and the Apostolic Mission House at the Catholic University of America, Washington, D. C., Bishop-elect Ireton was ordained to the priesthood by Cardinal Gibbons in 1905. Following his ordination, he served as assistant pastor in Washington, D. C., and in Baltimore, Md., and was named pastor of St. Ann's in 1926. In October, 1929, he was made a domestic prelate by His Holiness, Pope Pius XI. In addition to his work, in Baltimore and throughout the archdiocese with the Holy Name Society, Bishop-elect Ireton is a member of the board of trustees of the Catholic University of America.

Bishop-elect Muench was born in Milwaukee in 1889, studied at St. Francis Seminary, and was ordained to the priesthood in 1913. After serving as assistant pastor from 1913 to 1919, he spent four years in study at the University of Frieburg, Switzerland, receiving his doctorate in social science in 1922. He was appointed to the faculty of St. Francis Seminary the same year and became its rector in 1928. The new Bishop of Fargo is a charter member of the Catholic Conference on Industrial Problems and a distinguished member of the Committee on Catholic Action of the Catholic Central Verein.

To Bishops-elect Ireton and Muench CATHOLIC ACTION extends sincere congratulations and best wishes for many happy and fruitful years in their new fields of endeavor.

### Dr. Johnson, N.C.W.C. Executive, Named National Youth Program Adviser

THE REV. DR. GEORGE JOHNSON, director of the N. C. W. C. Department of Education and secretary general of the National Catholic Educational Association, and the Rev. Dr. Edward Roberts Moore of New York, national director of the Catholic Committee on Scouting, are among the 34 nationally prominent persons whom President Roosevelt recently named to the National Advisory Committee of the National Youth Administration, of which Aubrey Williams is executive director.

The members of this committee, representing labor, business, agriculture, education and youth movements, will serve in an advisory capacity to guide the National Youth Administration to its objectives of finding employment in private industry for unemployed youth, training and re-

raining youth for industrial, technical and professional mployment; providing for continuing attendance at high chools and colleges, and providing work relief on projects o meet the needs of youth.

Other Catholics named to the committee include: Dr. lizabeth Morrissy of the College of Notre Dame of Maryand in Baltimore, Thomas J. McInerney of Ithaca, N. Y., nd Miss Mae K. Sargent, a former student at the National atholic School of Social Service, Washington, D. C., who is ow executive secretary of the Catholic Big Sisters of Los ngeles.

## Members of N.C.C.M. Board of Directors Hold Meeting at Conference Headquarters

MEETING in Washington early in August, the Board of Directors of the National Council of Catholic Men ave consideration to the final draft of the constitution of he council and discussed other matters of importance reting to its activities. These included the work of the Catholic Hour" broadcast, and the extension and developent of the Youth Movement and the agencies that would romote this movement.

The Board of Directors named the Rev. Vincent Mooney, S.C., as representative of the N.C.C.M. on the Youth Buau of the National Catholic Welfare Conference.

The Most Rev. Joseph F. Rummel, Archbishop of New rleans, and the Most Rev. John F. Noll, Bishop of Fort ayne, attended and addressed the meeting. Bishop Noll the episcopal chairman of the Department of Lay Organations, National Catholic Welfare Conference, of which epartment the Men's Council is a coordinate branch, and rchbishop Rummel is the assistant episcopal chairman.

The Very Rev. Dr. John J. Burke, C.S.P., general secry of the N. C. W. C., also was present. The members the Board of Directors attending were: Dr. Thomas E. ircell, of St. Louis, president; Joseph M. Tally, of Province, vice president; W. J. Harahan, of Richmond, Va.; alter T. Johnson, of Kenton, Ohio; Richard Reid, of ugusta, Ga., and Bernard J. Rothwell, of Boston.

## A.O.H., at 59th Annual Convention, ommends Work of Men's Council

N A RESOLUTION adopted at its recently held fifty-ninth Annual Convention, the Ancient Order of Hiberans praises the activities of the National Council of Cathc Men, with which it has long been affiliated, and mens especially the many services of great value to the hurch "rendered by the N. C. C. M.'s monthly bulletins, e *N. C. W. C. News Service*, and CATHOLIC ACTION, official gan of the Conference." The resolution as printed in e *Gaelic American*, July 27, 1935, reads as follows:

"The National Council of Catholic Men. 1312 Massachutts Avenue, N. W., Washington, D. C., founded by the shops of the United States in 1920, as a part of the Nanal Catholic Welfare Conference, to serve as the federng agency for the Catholic men's organizations of the untry, and to be the spear-head of Catholic Action in all tters of national import, has, since its inception, in the charge of these objectives, performed many services of eat value to the American Catholic laity and to the urch, exemplified in the manner in which it has diffused owledge of lay activities through the N. C. W. C. organ, THOLIC ACTION, through the *N. C. W. C. News Service*, d through its own bulletins, and as further exemplified the perennially successful fight it has waged against deral birth control legislation. We heartily and publicly mmend the work of the council, pledge our continued support, and urge our states, counties and divisions to affiliate with the council. We commend it, too, for its sagacious guidance in all public matters affecting the interests of Catholic citizenship. Its exposition of the authoritative and veracious Catholic viewpoint contributes immeasurably to the enlightenment of truth-seeking readers, while its news services makes available important facts from all over the world—facts not usually presented in the secular newspapers."

## N.C.W.C. News Service Director Explains Plans for World Catholic Press Exhibit

FOUNDATIONS were laid at conferences held in New York last month for a representation worthy of the Catholic press of the United States at the great World Catholic Press Exhibition to be held at Vatican City, April 1 to October 31, 1936.

Conceived as an act of homage by the Catholic press of the world to His Holiness, Pope Pius XI, the exhibition is being organized by a central committee headed by Count Giuseppe dalla Torre, editor of *Osservatore Romano*, Vatican City daily. It is to constitute a world-wide review of Catholic life as expressed and represented by the Catholic press. Already the Holy Father, who is deeply interested, has set aside a prominent site in Vatican City, and national committees in various countries are busy with plans.

At the New York meeting, presided over by Joseph J. Quinn, president of the Catholic Press Association and chairman of the U. S. National Committee for the Exhibition, the importance of the exhibition itself and of adequate representation from the United States was stressed. Frank A. Hall, director of the *N. C. W. C. News Service*, presented a blueprint of the section set aside for the United States, showing an area 65 by 38 feet in extent. He also outlined the many headings to be covered in the exhibit: an historical presentation of the development of the American Catholic press, with diagrams, facsimiles, photos and original editions; a descriptive presentation of the present state of the Catholic press, including tables and statistics; examples of publications; a showing of Catholic press methods in this country and of organizations and institutes for the service and support of the Catholic press; and compilation of exhaustive data to be included in a world history and catalogue of the Catholic press.

## Dr. Haas Named Member of the Labor Policies Board of the WPA

THE REV. DR. FRANCIS J. HAAS, director of the National Catholic School of Social Service, Washington, D. C., conducted by the National Council of Catholic Women, has been named a member of the Labor Policies Board of the Works Progress Administration, an advisory body on matters of labor relations in the works program, Harry L. Hopkins, Works Progress Administrator, recently announced.

In addition to advising Mr. Hopkins on policies of labor relations, the board will, from time to time, generally review labor questions and problems and will receive reports from the labor relations and administrative executive of the Works Progress Administration.

In June, 1933, President Roosevelt named Dr. Haas a member of the Labor Advisory Committee of the National Recovery Administration, and late in the same year appointed him to the National Labor Board. In October, 1934, he was named labor representative on the General Code Authority of the National Recovery Administration and lately served as a member of the National Committee on Business and Labor Standards.

# The Catholic Book Assemblies

*By*
Cecilia Mary Young
Author of *Lourdes*

NOTE: *Herein is briefly described an altogether unique and valuable Catholic Action experiment—a series of Catholic book exhibits assembled and directed by the author, a well-known Catholic writer, reviewer and critic, and sponsor in 1924 of a pioneer Catholic book exhibit which supplied the necessary but on the whole expensive experience upon which the recent very successful assemblies were based. Miss Young's laudable purpose in staging these assemblies in the Tower Town Building, recently acquired by the Illinois Club for Catholic Women, was "to send forth from a central meeting ground a cultural stimulus not only for Catholic reading but for other forms of Catholic art; to strengthen individual and isolated movements and to unify all under Catholic ideals with a true blending of effort—a union that makes for strength." The Chicago demonstration might well be taken up by Catholic groups in other cities.*

THE setting for the Catholic Book Assemblies was ideal, a large club library with long windows overlooking the replica of a medieval church and courtyard—Quigley Seminary, the junior diocesan seminary of Chicago.

The club was the Tower Town club on Pearson street and Tower Court where the library occupies most of the space on the fifteenth floor with adjacent lecture and reception rooms.

The time was June 7-16. Books by or about Catholics were arranged on the book shelves and on tables. Large screens held special exhibits in poster or other decorative form.

The exhibits were changed every day. Each day there was a different program on the lecture schedule and each day certain books relative to the particular program were conspicuously set forth.

On Friday, opening night, there was a reception to honored guests. Saturday was given over to an entire children's display of books, magazines, posters, etc. Miss Edith Zahringer, pupeteer, gave a talk on her puppets and brought some of the ingenious "actors" from her own puppet theatre for a matinee. The children's magazines—*The Young Catholic Messenger*, and the *Junior Catholic Messenger*—had a very interesting exhibit in neat binders. Their catechism chart and illustrated books for the teaching of catechism made this Catholic publishing house one of the chief points of interest to the visitors on children's day.

Ave Maria press, with an entire shelf of juveniles and with a winsome young girl distributing complimentary copies of the well-known magazine, brought excellent reaction. A clergyman present was heard to remark that he never had read any books since he was a boy which had given him the same joy as the Ave Maria series of juveniles.

SUNDAY was devoted to the showing of illustrations, book covers and posters relating to Catholic books and authors. Miss Anna Lynch, noted miniature artist who had painted some covers for *Extension* magazine, lent several of these covers. Sister Stanisia lent her painting of Father Martin D'Arcy, S.J., head master of Campion College, Oxford, winner of prizes for philosophy, distinguished writer and lecturer. There was also the painting, by the same artist-nun, of Whitford Kane, a leading actor in Emmet Lavery's "First Legion." A junior Catholic art society, the Perboyre Art League, was represented with many excellent drawings and paintings and a varied assortment of truly Catholic original Christmas cards.

Monday, featuring travel books, brought Lourdes into prominence very appropriately, for this period coincided with the great Lourdes peace pilgrimage. Mrs. John May, a well-known Chicago woman, whose conversion dates from a chance visit to Lourdes and who spends all her summers taking care of the sick at the famous shrine, gave a talk on Lourdes and a sketch of how her own conversion was brought about by seeing the great works of mercy shown to the poor and the humble in the hospitals and *asiles* of Lourdes.

Catholic poetry and music were blended for a Tuesday evening program. Miss Gladys Easter, the newly elected governor of Illinois Chapter of the International Federation of Catholic Alumnae and a distinguished member of the Chicago public school music board, a very accomplished musician, sang. Father Francis Young, the "poet-priest" of Chicago, and members of Mundelein and Rosary colleges read their own verse and Miss Harriet Monroe, nationally known editor of *Poetry*, addressed the assembly.

Wednesday was given over to Irish literature when Dr. Slover, recently from Trinity College, where he made a minute study of the Book of Kells, gave a lecture on this "the most beautiful book in the world."

Of special interest to readers of CATHOLIC ACTION would have been the Thursday afternoon and evening dedicated to study clubs. The impetus which has been given by the National Councils of Catholic Men and Women has spread here in the Mid-west.

FATHER JAMES MAGNER, of St. Gertrude's parish study club, whose group has done most outstanding work, addressed a large audience on the general outline of an ideal study club of which St. Gertrude's might stand as an example, for Father Magner has developed a reading circle with a well maintained library, a writing stimulus, whereby study club members prepare papers, and a lecture forum. Miss Sara O'Neil next spoke of the Calvert library and literary center which has headquarters in a downtown office building and maintains a renting library.

Miss Gertrude Coogan, young economic analyst, gave a resumé this same evening, with special emphasis on the N. C. W. C. pamphlet publications of the encyclicals of Pope Pius XI and study outlines on same, of "Money Creators," a work on which she has spent years of intensive research. From that one talk evolved the development of a study class which lasted until the first of August.

Drama was represented on one of the last evenings of the Catholic Book Assemblies, in which leading Catholic drama groups participated or showed special interest. "Sanctity," which had been given its world premiere a few weeks before at Rosary College was revived and arranged, for a special rendering, and the Laetare players of Mundelein College for women, also revived some clever one-act comedies which had been given during the year.

One function of these book assemblies was to unite distinctive groups interested in drama and to sponsor a miniature drama tournament. During this summer this has proved a happy experiment, for talents are apt to languish when clubs, schools, and all outlets for amateur drama are suspended.

Mission book day brought out the fact that many books about the Catholic missions are as interesting reading as any tale of adventure. Pekin University had a spectacular corner of its own under a priceless Chinese embroidery five yards in length—the exhibit heightened by Chinese drawings and Chinese porcelains. Maryknoll, The Far East, Propagation of the Faith Chicago headquarters, and many other missionary societies sent rare and beautiful books.

On the last evening of the exhibit a jury awarded the red and blue ribbons, Catholic Book Assemblies awards, the Cuneo press with its illuminated manuscript pages and its hand-tooled and jewel-trimmed leather books receiving the highest honors.

# Catholic Missions *and* Catholic Action

**THE complete record of the Ninth National Convention of the Catholic Students' Mission Crusade will bear the title of this article in which Monsignor Thill, national secretary, reviews some of the more outstanding features of the recent Dubuque meeting which was the occasion for the restating of some important principles which can profitably be meditated upon by all interested in Catholic Action, and for renewing the crusader's pledge of loyalty to the "missionary aspirations of the successor of St. Peter," His Holiness Pope Pius XI.**

*By* Very Rev. Msgr. Frank A. Thill

AS A MATTER of theory, no one has ever denied that missions should and do have a very essential part in Catholic life. Pope Pius XI, in his Encyclical *Rerum Ecclesiae* said: "The Church has no other reason for existence than, by enlarging the Kingdom of Christ throughout the world, to make all men participate in His salutary redemption." Like many of the basic truths of our religion, however, we need occasions for contemplating this essential importance of missions.

The Ninth National Convention of the Catholic Students' Mission Crusade at Dubuque, Iowa, August 6-9, afforded such an occasion for the half-million and more student members of the organization, and it is no pretention to say that the lessons drawn for the crusaders in this national conclave can be taken to heart with profit by Catholics of every walk of life, particularly in America.

To begin with, there was the message from the Holy Father, which was not merely an expression of blessing, but a reminder of the theme that Catholic Action and Catholic missions go together: "The Holy Father sends his paternal and apostolic benediction to the leaders and members of the Catholic Students' Mission Crusade, blessing their ardent resolve to participate actively in the life of the Church by vigorous Catholic Action in the field of missions."

THEN, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, attending his first national convention of the Mission Crusade, amplified the Holy Father's reminder by giving us, in his opening address, a brief explanation of why the missions must be in the Catholic Action program. An association having mission study and mission support as its objective, His Excellency said, "is a beautiful likeness of the Holy, Catholic, Apostolic Church." But, more than that,—"it enters into the very spirit and organization of the Church, inasmuch as it takes part in the life lived daily and hourly by the Supreme Pontiff, together with the bishops, the missionaries and the clergy in general, whose life-work it is, in addition to offering the Holy Sacrifice of the Mass and dispensing the sacraments, to extend the kingdom of God upon earth."

The analysis of the individual Catholic's duty to participate in the mission life of the Church was pursued by the Rev. Dr. Michael A. Mathis, C.S.C., director of the Society of Catholic Medical Missionaries, in his address on "What the Church Expects of a Crusader," during the mission conference which occupied the second evening of the convention.

"THERE have always been two kinds of missionaries," said Dr. Mathis, "the vocational and the ordinary; a vocational missionary is one who, like the apostles of old, is called by God to devote his life exclusively to a missionary career; his function is to establish the channels of grace in any country; when this is accomplished, he moves on to some other unoccupied field, leaving it to the ordinary missionaries to complete the work of conversion by making all men drink of the channels of grace." Another group of vocational missionaries, Dr. Mathis said, comprises those who remain at home to work exclusively, either for the conversion of non-Catholics or for the consolidation of Catholic life by special exercises called "parish missions."

Explaining then the province of the "non-vocational or ordinary missionaries," Dr. Mathis said these are the bishops, priests, brothers, sisters, and lay persons who do not devote their lives exclusively to missions, but do what in them lies to share with others the blessings of our holy Faith. It is the task of the "ordinary missionary," Dr. Mathis declared, to take up the work where the "vocational missionary" leaves off, namely,

to "Catholicize the whole nation," and the speaker expressed the belief that one reason why the whole world is not being converted more rapidly is the lack of understanding of the part that ought to be played by the "ordinary missionary."

THE distinction between vocational and non-vocational missionaries is not new. As Dr. Mathis pointed out, from the time of the Apostles down to the Emperor Constantine, the name of only one vocational missionary has been preserved in historical records—Pantaenus of Alexandria—though it is clear from the writings of the times that there were many others. These others were not mentioned by name because to be a Christian in those times meant that one must be a missionary: "It was not only the bishops and priests and consecrated virgins, but it was also the butcher, the baker, the candlestick-maker, even the slave, that converted the pagans who came into the contagious zone of Catholic life."

This insistence upon the fact that every Catholic is called to be a missionary underlies all of the major resolutions adopted in the Dubuque convention of the Mission Crusade, and it will be reflected, as far as lies in the power of the national officers, in the work that is carried on under crusade auspices during the coming two years.

Among the resolutions which point out definite methods for aiding directly the spread of the Faith, convention leaders were inclined to rate as most significant that one which renews the pledge of crusaders to personal interest in the Negro apostolate. A similar resolution, adopted at the 1933 biennial conclave, resulted in the publication of a round-table study book, entitled "The Negro American," which has had an unprecedented record for circulation; and it was the expressed opinion of the Rev. Dr. John T. Gillard, S.S.J., noted writer on Negro mission affairs, that a notable growth of interest in this aspect of the American apostolate can be traced directly to the action of the Mission Crusade.

ANOTHER resolution which should have evident results in Catholic American student life calls for a study of the missionary possibilities in Catholic literature. Sponsors of this enactment hope to encourage the study of modern literary methods with a view to utilizing them for the spread of the Catholic philosophy of life.

Missionary interest, however, in order to be worthy of the name Catholic, must not be merely national in scope, and so the crusaders' attention is directed by other resolutions to the need of prayer for the reunion with the Holy See of the schismatic Christians in the Near East and to the importance of Catholic higher education in the Far East. The former subject, recently brought to our attention by the Sacred Congregation of Studies in Rome, has been a topic for round-table study in crusade units for some years; the present study book will be supplemented, however, and all crusade groups will be urged to set aside days of special prayer for the "reunion of the East."

Interest in higher education of Orientals has been an object of special concern to the Mission Crusade since 1931, when the Apostolic Delegate to China was directed by Pope Pius to appeal to the national convention of that year in behalf of the Catholic University of Peking. The crusade's long-standing rule of "unit autonomy" in the choice of mission beneficiaries was thus given an exception by authority of the Holy Father himself, and all units will again be reminded to direct some support to the Peking institution, which is now under the sponsorship of the American branch of the Society of the Divine Word, Techny, Ill.

As would be expected, the convention also adopted vigorous resolutions condemning the restriction upon religious freedom in Mexico and Germany. The Mexican protest will go to President Roosevelt, the Secretary of State, and the Apostolic Delegate to Mexico. The German protest was sent by cablegram to the meeting of German bishops, opening at Fulda, August 19. There were numerous other resolutions, aimed at intensifying the crusade's ordinary program of prayer, study, and sacrifice in the mission cause.

IN APPRAISAL of the crusade's past achievements, the report of the national executive board, read to the convention by the Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, chairman, cited the records of mission support for the preceding two years as evidence of devotion to Christ and as "a worthy counterpoint to the bitter seriousness with which other students in our land have espoused the cause of communism and godlessness." Financial contributions of students to the missions were said, in general, to compare very favorably with contributions from other groups, while the volunteering of approximately 1,000 young men and young women to home and foreign mission service during the past decade received special praise. Success of the crusade's program of mission study was seen in the record of 2,700 degrees awarded by the crusade honor society, the Order of Paladins, during the biennial period.

Discussions during the convention on missionary work, in the homeland and abroad, were generally hopeful in tone, though serious problems calling for immediate study were pointed out. The Rev. John J. Considine, M.M., former director of the *Fides Mission News Service* in Rome, in a general survey of the foreign missions, cited the growth of the Catholic Faith in Africa as one of the proofs that we are building up our missionary forces "with vigor and enthusiasm." The Rt. Rev. Msgr. Eugene J. McGuinness, vice president of The Catholic Church Extension Society, noted the dying out of hatred for the Catholic Church in our country, but deplored the sub- (*Turn to page* 23)

# The Brussels International Congress of Family Education

*By* Mary G. Hawks

**A BRIEF but highly interesting account is presented herewith of the Fifth International Congress of Family Education held in Brussels, July 31 to August 4, 1935, and attended by a number of American delegates, including the writer. At the congress, the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau and the Family Life Section of the N. C. W. C. Social Action Department, only delegate from the United States to participate in the program, presented a paper on "The School and Parent Education" in which he particularly stressed the importance of the preparation of students for tasks as heads of families. It was the main aim of the congress to evolve "a common program which would elicit support everywhere and for whose realization every country would use the means found most appropriate."**

THE Fifth International Congress of Family Education was conceived on a large plan worthy of its international character and universal interest. Long in advance, lines were thrown out drawing in, from almost every country in the world, a vast amount of detailed information as to the status and procedure of family education. This information was studied, digested and briefed by chosen experts and published in "General Reports," touching every aspect of the objective in family education—*character formation*—upon which the attention of the congress was to be focussed.

One sensed the high official sanction given to the congress and its purpose in the acknowledgments of its president, in the personages who occupied the platform, headed the committees and offered entertainment to the delegates. Most especially was this evident in the official representation of governments and in the professional standing of the delegations. Public and private education were ably impersonated by their directors and exponents. Prominent national organizations of parents and others concerned with the welfare of the home, that "first native land of the child," expressed themselves through their leaders.

Among the countries whose official voice was heard in the opening and closing meetings of the congress were the Argentine, Austria, Belgium, Canada, England, France, Germany, Greece, Hungary, Italy, Lettonia, Lithuania, Luxemburg, Persia, Poland, Spain. The Holy See, Australia, Chile, China, Costa Rica, Cuba, Czechoslovakia, Brazil, Denmark, Holland, Iran, Norway, Mexico, Morocco, Portugal, Roumania, Russia, Switzerland, Turkey, the United States and Uruguay were listed as participants.

THE all-embracing topic, the vast amount of material collected, the number and worth of the participants, indicated the plan of sub-divisions of subject matter treated in section meetings, carried on simultaneously. Section I was devoted to the psychological study of children and general ideas on the formation of character, and Section VII coordinated the resolutions emanating from the various sections and synthesized the, necessarily, analytical procedure of the congress in "a common program of action directed to the betterment of civilization through character training in the home." Between these two generalizing sections were: Section II, considering specially the home field for character formation and advice thereon to parents; Section III viewing the school and its function in developing family spirit and cooperation with the home; Section IV examining the responsibility of the school in preparing young people for their future role as educators in family life and again stressing cooperation of school and home in this task; Section V discussing means for propaganda among parents, of ideas helpful in character formation, such as adult education, press, radio, motion pictures; and Section VI, analysing the external agencies for the improvement of home conditions, in the light of their effective aid to character development.

NECESSARILY, the plan offered difficulties. The close inter-relation of the section topics made it difficult to hold discussion within their precise limitations and to avoid intrusion on another's territory, especially in the formulation of resolutions. For each section debated and formulated its own resolutions and great liberty of participation in suggestion, discussion and final drafting was permitted to all present. This democratic gesture was directed towards consensus of opinion. Duplication could be overcome in the Seventh Section which had the power to reject a resolution although it might not change the text, since supposedly, it represented the agreement of all shades of opinion among the expert personnel of each section.

This agreement of divergent viewpoint was imposed by the international and non-confessional organization of the congress. The chairman of the Seventh Section, Mr. De Vuyst, constantly reminded the various sections that their resolutions must be faithful to the conditions accepted: that they might not define too explicitly "the highest moral bases of character" as "entire liberty must be left to the parents who are really the architects

of family life." The congress met "on the common ground of the family, to evolve, as far as possible, a common program which would elicit public support everywhere and for whose realization every country would use the means found most appropriate."

NOTWITHSTANDING this non-confessional character, Catholics predominated among the delegates. The Catholic mind and the Catholic hand were rather evident in the conclusions of the "General Reports," although they included every conceivable psychological and pedagogical theory. However, the majority of the general reporters, most of those scheduled for discussion and all of the chairmen were laymen or laywomen.

As already indicated, it was a meeting of experts. Educators, secular and religious, heads of government departments and bureaux, presidents or directors of specialized organizations formed the personnel. However, the trend of the discussions bore testimony to the fact that many, if not most, of them were also engaged in the great profession of parenthood.

This was evidenced by the sympathetic reception of strong protests against the usurpation by the school, secular or religious, of parental rights and duties. Organizations of youth, even such as the Scouts, with their splendid program, were under fire as tending frequently to draw children away from the family life and to pull down standards set up in the home. The sense of the meeting seemed to be that parents should concern themselves definitely in the choice of organizations for their children and should be consulted regarding their programs: types of activity, hours, physical fitness, etc.

Perhaps the high spot in deference to parents was reached by the teacher, a doctor of philosophy, who suggested that "teachers should be willing to recognize that the home method might be superior." In a wealth of discussion on methods of collaboration between home and school, preference was given to direct contact of the teacher with the parents of his or her pupils rather than to general meetings of parents and teachers. It was clearly recognized that teachers as well as parents needed education in the fine art of building for family life. "Superior education" was not "superior," it was stated, which had failed to form "persons of character and ability educated to perform their full duty."

A FRENCH program for cooperation between home and school, upon accepting the student, invites, through a questionnaire, the parents' estimate of the moral and educational equipment of the child and confidential information secured from their family physician. On its part, the school sends to the parents every two weeks a bulletin on the standing of the child, physical, educational, moral, and the professors are at the service of parents on Sundays for conference. Parents and teachers plan together the vacation program in order that uninterrupted progress in the development of the child may be assured.

It was found necessary to counteract a too passive attitude on the part of parents through contact with the individual teachers of their children: to build up an entente regarding home duties and vacation activities. Objections on the part of teachers were also to be overcome. Many feared parent organizations as a means for protest, as trouble makers. Religious teachers of girls had been particularly fearful. To their intense surprise, the planned collaboration with parents proved an immense practical help. Conferences with parents, although varied in method, are gaining in popularity everywhere.

The practical value of the "nursery school" for the observation of children, as brought out in Dr. Schmiedeler's paper on "The School and Parent Education," was featured in one of the resolutions of Section IV. It requested that auxiliary nursery schools be connected with higher schools as laboratories for their students.

Programs of state schools and private schools in Belgium, offering courses in family life and child care, were outlined in detail. The fact that many courses were purely theoretical fostered the urge for the addition of nursery schools to their set-up, or some like opportunity for practical experience.

THE state's normal schools for child care were inaugurated, with the encouragement of Cardinal Mercier "to prepare mothers to care personally for their children and to prepare those who are to be the salaried substitutes for the mother's personal care." Despite these efforts, it was stated that only 4,000 of Belgium's 4,000,000 homes are now reached and influenced.

Hungary, through the organization of "mistresses of homes," trains the younger generation in all that pertains to the right conduct of the home and its daily work. Traveling courses in country districts form a part of the program. An address in Latin by a professor of the University of Hungary laid down for "those who have the spirit of the Church, its ideals; others must follow the highest they know."

A very marked trend away from the traditional Continental method of constant surveillance by teachers, was shown in the interesting account of the French school of "des Roches" given by Mr. Berthier. This school, typical of the "new schools," is organized on a family plan. As far as may be, the boys lead a family life in the school. The older boys "captain" the activities and act as big brothers in maintaining order and discipline. The school has lived long enough to see its students established as (*Turn to page* 23)

# N.C.C.W. Plans Program of Ft. Wayne Convention—November 17-20, 1935

THE Most Reverend John F. Noll, Bishop of Fort Wayne and episcopal chairman of the N. C. W. C. Department of Lay Organizations, and the Fort Wayne Diocesan Council of Catholic Women are making enthusiastic preparations for the fifteenth annual convention of the National Council of Catholic Women, to be held in Fort Wayne, November 17-20. Progress to date would indicate a most interesting and successful meeting.

Twenty members of the Hierarchy, in addition to those who have accepted a place on the program, have signified their intention of being present during the sessions. These include: Most Reverend R. A. Gerken, D.D., Santa Fe, N. Mex.; Most Reverend Arthur J. Drossaerts, D.D., San Antonio, Tex.; Most Reverend Edward J. Kelly, D.D., Boise, Idaho; Most Reverend Thomas E. Molloy, D.D., Brooklyn, N. Y.; Most Reverend Edmund M. Walsh, D.D., Charleston, S. C.; Most Reverend James A. McFadden, D.D., Cleveland, Ohio; Most Reverend Henry P. Rohlman, D.D., Davenport, Iowa; Most Reverend C. E. Byrne, D.D., Galveston, Tex.; Most Rev. Edwin V. O'Hara, D.D., Great Falls, Mont.; Most Reverend John B. Morris, D.D., Little Rock, Ark.; Most Reverend John J. Cantwell, D.D., Los Angeles, Calif.; Most Reverend R. O. Gerow, D.D., Natchez, Miss.; Most Reverend Hugh C. Boyle, D.D., Pittsburgh, Pa.; Most Reverend A. J. Willinger, D.D., Ponce, Puerto Rico; Most Reverend Thomas K. Gorman, D.D., Reno, Nev.; Most Reverend Edward F. Hoban, D.D., Rockford, Ill.; Most Reverend Robert J. Armstrong, D.D., Sacramento, Calif.; Most Reverend Patrick Barry, D.D., St. Augustine, Fla.; Most Reverend Charles D. White, D.D., Spokane, Wash.; and Most Reverend Joseph E. Ritter, D.D., Indianapolis, Ind.

Members of the national board will hold their annual meeting on Thursday and Friday preceding the convention. As usual, a preliminary meeting of diocesan presidents will be held on Saturday, November 16. An especially interesting program has been planned for the day. The agenda will be sent in advance to the diocesan presidents. It is hoped that every diocesan president who can possibly do so, will be in attendance at this meeting. While this meeting is planned primarily for discussion by diocesan presidents of the problems of organization, it is open to all delegates who may desire to attend.

On Saturday evening, a reception will be tendered the delegates by the ladies of Fort Wayne.

WE are more than happy to announce that the pontifical high Mass on Sunday will be celebrated by the Most Reverend Joseph Schrembs, Bishop of Cleveland, who, from its very beginning, has guided and inspired the work of the national council. The sermon will be preached by the Most Reverend John T. McNicholas, O.P., S.T.D., Archbishop of Cincinnati and episcopal chairman of the N. C. W. C. Department of Education.

A very interesting afternoon is planned for Sunday—a drive to the *Sunday Visitor* plant, a visit to Victory Noll, where tea will be served. The afternoon will close with Benediction of the most Blessed Sacrament. A mass meeting is planned for Sunday evening, with the national president, Miss Anne Sarachon Hooley, presiding. Welcomes will be extended by the mayor of Fort Wayne, by Mrs. John W. Eggeman, president of the Fort Wayne Diocesan Council of Catholic Women, and by His Excellency, Bishop Noll. A peace pageant will be presented by the students of St. Mary's College, to be followed by an address by an outstanding speaker.

Monday, in addition to the routine business of the convention, there will be addresses by Bishop Noll and Miss Hooley. The afternoon program will include the reports of the secretary, treasurer, executive secretary, and a summary of Saturday's meeting. An address by a well-known speaker will be followed by a tea at St. Vincent's Villa. Monday evening, preliminary to the sessions which will follow on Tuesday, keynote addresses on "Youth" will be delivered by Miss Hooley, the Most Reverend Joseph F. Rummel, Archbishop of New Orleans and Assistant Archbishop in the Department of Lay Organizations.

Tuesday's session, to be devoted especially to the youth program, will include a panel report of the youth institute held in July under the auspices of the National Council of Catholic Women in Washington, D. C., and announcements of plans for regional youth institutes to be held in different sections of the country. A program for youth activities will also be presented for discussion. The luncheon on Tuesday will be followed by brief talks from national youth leaders. The afternoon of Tuesday will be devoted to sectional meetings presided over by the chairmen of national committees. These meetings will include discussion of industrial problems, parent-teacher associations, study clubs, immigration, extension of religious education, family and parent education.

IT IS deemed advisable to have these sectional meetings provide opportunity for discussion by those who are actively concerned in the various fields. Provision will be made for comparison of programs as carried on in different dioceses; reports of successful undertakings; analysis of projects which have not worked out as successfully as expected. All of these may be discussed in these smaller meetings. On the following day, Wednesday, reports of each meeting and the conclusions reached by the discussants will be presented to the convention as a whole. Then, too, will be heard the report of the representative from the International Union of Catholic Women's Leagues. The program will also include the resolutions which will be presented for the consideration of the delegates. Wednesday afternoon will be devoted to the discussion of the problems of the National Catholic School of Social Service.

The convention will close on Wednesday evening with a banquet at which among others the Most Reverend John G. Murray, Archbishop of St. Paul, chairman of the N. C. W. C. Legal Department, and the Most Reverend James A. Griffin, Bishop of Springfield in Illinois, will be heard.

A word of explanation as to the N. C. C. W. Board of Directors and its character may be added here. The national board is made up of 15 directors, one from each ecclesiastical province in the country. Members of the board may come from any one of the dioceses within the province.

The constitution provides for the election each year of five members to the board to serve for three years. Members may be reelected for a second term. The terms of the following members expire this year: Miss Anne Sarachon Hooley, of Kansas City, Province of St. Louis; Miss Katherine R. Williams (*), of Milwaukee, Province of Milwaukee; Mrs. Thomas P. Ryan (*), of St. Paul, Province of St. Paul; Mrs. C. B. Mendel, of Dallas, Province of San Antonio; and Mrs. A. S. Musante, of San Francisco, Province of San Francisco. Members whose names are starred are eligible for reelection having served only one term.

National organizations and diocesan and state councils of the National Council of Catholic Women are entitled to two voting delegates. Other affiliated organizations are entitled to one voting delegate.

The invitation to attend the convention is extended to all Catholic women whether they are members of an affiliated organization or not.

# Final Sessions of Youth Institute Stress Need of Unified Action

IT SEEMS well worthwhile to continue, even if all too briefly, the report of the Youth Institute held under the auspices of the National Council of Catholic Women July 15 to 26, a partial account of which appeared in the August issue of CATHOLIC ACTION. Further interest should be engendered through the reports of the meeting held in Washington August 15 of the Advisory Committee of the National Youth Administration.

Thirty-four representative men and women constitute this committee. It would seem that the committee is purely an interest-creating body, as the planning and direction of the work is put up definitely to the state directors who met in Washington August 19 and 20. The President and Mrs. Roosevelt addressed the group in person, emphasizing the importance of this particular phase of the Public Works Administration. Directors were sent back instructed to organize the work in their various states. The directors will be largely responsible for the appointment of state advisory committees.

Interested Catholic leaders should be prepared to answer these queries:

*"Who is the director of the National Youth Administration in your state?*

*"Who have been made members of the advisory committee?*

*"What type of program is being initiated?"*

With the proper information, every Catholic citizen should feel a definite responsibility in lending himself to the furtherance of the youth program.

And now a brief summary of some of the matter presented during the second week of our Youth Institute. The program opened with an interesting discussion of the crying need for leadership among youth and training therefor.

REV. VINCENT MOONEY, C.S.C., opened the discussion stressing the need as evidenced in the work which he has been conducting in the Fort Wayne Diocese.

Miss Alice Conway, of the Girl Scouts, outlined the problem definitely by asking and answering the following questions: Why and whom are we leading, What are characteristics of a good leader, Where will we find the leader, How will we train her, How cultivate her later?

Miss Mazie Scanlan, national director of Juniors' Activities of the Catholic Daughters of America, explained in detail that particular work, which already has upwards of 15,000 young people enrolled. The idea back of the C. D. of A. Juniors' activities, she said, was the belief that Catholic children should enter youth activities with a Catholic background.

Joining in the discussion of this topic, "Organizing Young Women," were Miss Mary Riley, of the Daughters of Isabella; Miss Marian Abrams, of the Christ Child Society; Miss Katherine R. Williams, of Milwaukee, first vice president of the National Council of Catholic Women; Miss Alice Conway, of the Girl Scouts, and Miss Anne M. Golden, of the Catholic Young Women's Club of New York City.

The Catholic Evidence Guild as a channel for fruitful activity for youth was outlined by Rev. Joseph Collins, S.S.

Tuesday was devoted to the analysis of cultural activities and their place in a youth program.

Sister Madeleva held up the ideal of "superlative education for a superlative end—eternity." The delightful and inspiring story of what the great drama of the Passion meant in the heart of the adult, in the family life of the villagers, was told by Anton Lang, Jr. "The people of Oberammergau," he said, "as human as anybody else, will have to continue to pray that their play will never run short of an idealistic spirit absolutely necessary to help mankind in search of the good of God."

Rev. William R. Clark, O. P., presented a very practical outline of just how to go about play production.

Miss Mary Breen, of the National Recreation Association of America, spoke on recreation and its problems. Lucille Walsh, of the District of Columbia Library, appealed for wider use of library facilities, music, athletics, dancing, all having their place in the "great lexicon of youth." Mrs. William C. Hammer re-emphasized the points made in this discussion in an address, "A Cultural Program for Youth." Rev. Dr. Paul Furfey, of the Catholic University of America, analyzed in a forceful way the importance of rousing in the youth of the land a sense of the religious, social, political and economic questions. He pled for a more serious outlook in the American youth movement.

REV. DR. GEORGE JOHNSON, also of the Catholic University, and director of the N. C. W. C. Department of education, analyzed a comprehensive program to be carried out by a commission established under the auspices of the National Council of Education to extend over five years.

The problem of the young woman between the ages of 16 and 24 in gainful employment was handled in a masterly way by Mary Anderson, chief of the U. S. Women's Bureau. She stressed the need of greater attention on the part of many forces including such organizations as the National Council of Catholic Women in the varied and complicated problems pertaining to the employment of young women. "Involved in such problems," she said, "are the vital matters of the livelihood, health, safety, morale, welfare, and happiness of millions of young girls, who are the future home-makers and mothers of our nation."

The problems of the handicapped youth were not forgotten. Miss Regan reported the Conference of Social Education held at the White House last May, directed to the development of community interest in so improving environmental conditions as to prevent delinquency.

MISS LOUISE McGUIRE, director of Social Service in the Juvenile Court of the District of Columbia, analyzed the influences that bring young people, boys and girls, into juvenile court. The home conditions, neighborhood conditions, lack of cooperation between school and home, the failure to have religion a vital force in the life of the child on the one hand, and then the lack of interest in the community as a whole in supplying those channels for youthful activity which are so forceful in the removal of delinquency.

Touching the mentally handicapped child, Sister Olivia of St. Gertrude's School of Arts and Crafts, told in interesting fashion of the preparation of the possible development of mentally deficient children of certain types being so educated as to be able to return to the community to lead a normal life therein.

The institute closed with a discussion of the place of settlement houses, community houses, the Big Sisters, fraternal organizations, etc., in community programs. A number of the papers presented at the institute will be printed in pamphlet form.

The success of this institute suggests the very great value of similar institutes to be held in different parts of the country. Already, plans are being laid for several regional institutes. They can be very helpful factors in developing community interest in the great national youth program. The coming convention of the National Council of Catholic Women will feature this youth program in the hope of developing a greater and wider interest in the young people of the United States.

# N. C. C. W. Activities *in the* Dioceses

## ARCHDIOCESE OF CINCINNATI, OHIO

ADDRESSING the luncheon meeting during the all-day conference held recently in Cincinnati by the Cincinnati Archdiocesan Federation of Catholic Women, the Most Reverend John T. McNicholas, Archbishop of Cincinnati, urged every Catholic woman to answer the call to Catholic Action and to lend her efforts to making the organization the great force it should be. As an aid in these days of confused thinking, His Excellency suggested the study of the lives of St. John Fisher and St. Thomas More, who were such examples of right thinking and clear perception of principles.

Mrs. F. W. Hinkle, president, presided at the luncheon meeting, and Miss Mary Unnewehr, program chairman, at the other sessions.

A plea for more adequate recreational facilities for children living in the slum areas was made by Monsignor William J. Anthony, spiritual director of the International Federation of Catholic Alumnae in Cincinnati.

Monsignor Edward J. Quinn, pastor of Our Lord Christ the King Church, spoke on "The Catholic Youth Movement." Miss Catherine Homan outlined the program of the Girl Scouts.

Rev. Carl Ryan, superintendent of parochial schools, led a discussion in the afternoon on "The Catholic Position on Education." Sister Mary Imelda, R.S.M., answered the query: "How can we make our Catholic schools better known to Catholics?"

Reports of the activities of council groups in Chillicothe, Dayton, Hamilton, Middletown, Sidney, Piqua and Springfield were made by delegates.

Miss Mary Walsh succeeds Mrs. Hinkle as president. Other officers include: Dr. Nora Crotty and Mrs. Margaret Fay, vice presidents; Miss Mary Unnewehr, treasurer; Mrs. Anthony B. Dunlap, auditor; Mrs. Neal Ahern, recording secretary; and Mrs. Howard Justice, corresponding secretary.

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One of the purposes of the newly organized Seton Club for Catholic Business and Professional Women of Springfield, Ohio, is "self-improvement." In a letter directed to headquarters, the club's president, Miss Mary L. Lett, states: "In order to carry out an educational program for the intellectual advancement of our members, we plan to organize study groups or clubs, whose discussion will follow subjects and outlines provided by the National Council of Catholic Women."

Other purposes of the group include: Advancing the interests of the Catholic Church, in exemplifying her doctrines and defending her teachings; safeguarding the fundamental principles of our country; rendering definite service to members; promoting sociability and sisterly love; in establishing relations with other Catholic women's organizations in order to aid in solving the many problems confronting Catholic women throughout the country.

The group has affiliated with the National Council and Miss Agnes G. Regan, its executive secretary, has been invited to address its membership following the Fort Wayne convention.

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## DIOCESE OF ROCHESTER, NEW YORK

Study group leaders representing 15 Catholic organizations presented resumes of their work for the year in a symposium conducted by the Rochester Deanery of the Rochester Diocesan Council of Catholic Women.

Mrs. Emily O'Donnell, diocesan chairman of study clubs, presided at the meeting held at the Columbus Civic Center in Rochester.

The study groups, with a membership of 1,300 Catholic women, have embraced such subjects as international relations, church history, Mass and Catholic philosophy, poetical composition, book reviews, current topics and parent education.

Reports were presented by representatives of the following groups: Catholic Daughters of America; the Literary Group; Ladies' Auxiliary 47, Knights of St. John, St. Boniface Church; Poetry Group of the Catholic Women's Club; Student Spiritual Conference of Nazareth College; Parent Education Group of Sacred Heart Academy; St. Eustace Auxiliary 43, Knights of St. John, St. Joseph's Parish; Business Women's Group of the Catholic Women's Club; International Relations Group of Nazareth College; Ladies Auxiliary of St. Joseph's Church; Ladies Auxiliary 44, Knights of St. John, SS. Peter and Paul Church; Literary Club of Nazareth College; Newman Club of the University of Rochester; Debating Club of Nazareth College; Book Reviews and Current Topics, Catholic Women's Club.

Miss Cecilia Yawman, member of the Board of Directors of the National Council of Catholic Women, and president of the Rochester Diocesan Council of Catholic Women, informs headquarters that the fifth diocesan convention of the Rochester Diocesan Council, N. C. C. W., will be held at the Columbus Civic Center October 31, immediately after the national conferences on rural life problems and the Confraternity of Christian Doctrine.

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## DIOCESE OF SPRINGFIELD IN ILLINOIS

Rev. John P. Diggins was guest speaker at the annual study club assembly of the Springfield Deanery of the Springfield Diocesan Council of Catholic Women. His subject was "Catholic Action Through Study Clubs."

The council's spiritual director, Monsignor William T. Sloan, also addressed the group. Brief reports were given by the leaders of the various clubs.

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## DIOCESE OF OKLAHOMA CITY-TULSA, OKLA.

The Catholic Youth Movement has become a vital and most important part of the general program of Catholic lay action, Mrs. C. M. Doyle, past president of the Oklahoma City and Tulsa Diocesan Council of Catholic Women, declared in a radio address given at Oklahoma City. The address was the fifth in a series of radio programs sponsored by the Chickasha Deanery Council of the Diocesan Council of Catholic Women.

"Of the many developments of this troubled period," Mrs. Doyle said, "the highly organized youth movements have presented a most important phenomenon of social action. Many of these movements are irreligious and even atheistic resulting in the loss of respect for home, faith and country. . . . The members of the National Council of Catholic Women realize how imperative it is that the Church should continue to be solicitous for its youth; how imperative, indeed, is the need for leaders who can direct our boys and girls toward a worthy use of their leisure. We believe that the future of all lay action is intimately dependent on our carrying out a real youth movement."

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## DIOCESE OF BOISE, IDAHO

June 5 and 6, the Idaho Council of Catholic Women met in annual convention at Lewiston.

The conference was addressed by the Most Reverend Edward J. Kelly, Bishop of Boise; by Rev. M. F. Ryan, director of Catholic Action for the diocese; and by other members of the diocesan clergy and officers and chairmen of council committees.

Mrs. F. C. Hummel, reelected president of the council, and Miss Florence LaSalle, secretary, were named delegates to the national convention in Fort Wayne.

### DIOCESE OF SPOKANE, WASHINGTON

An announcement of interest to the N. C. W. C. and affiliates of the National Councils of Catholic Men and Women is that concerning a regional Catholic Action Conference to be held in Spokane, Wash., on October 9 and 10. The call for the conference has been authorized by Most Reverend Edward D. Howard, Archbishop of Portland-in-Oregon. Seven sees in the Northwest will join in the conference, which will discuss current subjects in relation to Catholic Action. The Most Reverend Charles D. White, Bishop of Spokane, will be host to the conference, in which, in addition to the prelates mentioned, five other ordinaries will participate as follows:

Bishops Joseph McGrath, of Baker City; Edward J. Kelly, of Boise; Edwin V. O'Hara, of Great Falls; Ralph L. Hayes, of Helena; and Gerald Shaughnessy, S.M., of Seattle.

The bishops in turn have extended an invitation to their clergy, religious, and laity to participate in the sessions.

Among the topics which will receive prominent consideration are the rehabilitation of the Christian family as an agency of religious education, year-round instruction classes, religious vacation schools, and study clubs as developed by the Confraternity of Christrian Doctrine. Another feature of the proram will be meetings on youth.

### DIOCESE OF CLEVELAND, OHIO

The Cleveland Diocesan Council of Catholic Women held a "Committee Institute" August 22 at Villa Angela, in Cleveland, to plan work of the coming winter months.

Board members from the deaneries of Cleveland, Akron, Youngstown, Lorain and Painesville attended.

The institute opened with chapel service at Villa Angela. Sectional meetings to discuss programs were addressed by directors: Welfare, Miss Florence Mason; education, Miss Gertrude Hawkins; organization extension, Mrs. Wallace C. Benham; religious extension, Miss Catherine McNamee; youth activities, Miss Merida Duffy.

Mrs. Eugene McCarthy, of Cleveland, is president of the diocesan council.

Further details of the institute will be given in a subsequent issue of CATHOLIC ACTION.

### DIOCESE OF PORTLAND IN MAINE

A very profitable week was spent by a group of members of the Portland (Maine) Diocesan Council of Catholic Women in attendance at a Catholic Action School held at Mechanics Falls, Maine, early in August and directed by Rev. John J. Barrett, diocesan superintendent of schools.

Each day's exercises began with high Mass and were followed by three conferences: the first on Catholic Action, by Rev. John F. Conoley, S.T.D.; the second, a treatise on social justice, by Mary J. Hamilton, diocesan chairman of study clubs, who has made an exhaustive study of this subject; and the third, on Catholic Press and Literature, a most enlightening course on both secular and Catholic works, by Rev. John J. Barrett.

The vacation school methods of the Sisters of Mercy, at Mechanics Falls, were reviewed by the attendants representative of the various parts of the diocese.

In the afternoon the liturgical movement was discussed by Father Conoley. Rev. P. E. Desjardins, spiritual director of the diocesan council, addressed the group during the sessions, complimenting them on their work and urging them to lend every effort to its continued growth and success. Special subjects were discussed each evening by both clerical and lay leaders.

Miss Katherine Campbell, of Portland, is president of the diocesan council.

### BRIEF NOTES

Acknowledging a letter directed to her recently by the national president, of the N. C. C. W., a district president in one of the southern dioceses writes: "You in sections more thickly populated by Catholics can hardly realize what it means to live in a state where there are 56,000 square miles and only eighty priests. We have a wonderful bishop though. He is interested in the work and so thoroughly appreciates what the members of his council are trying to do."

"A Pageant of Spiritual Life" presented by the members of the San Francisco Archdiocesan Junior Council of Catholic Women, won the acclaim of all who had the privilege of witnessing it. The pageant was written by Mrs. Walter R. Jones. The choral was directed by Rev. John Meehan.

An illustrated talk on "The History of Music" by Reverend Edgar Boyle, archdiocesan director of music, preceded the pageant.

The morning was devoted to a series of athletic events, followed by luncheon and a tour of the campus.

National headquarters was recently requested to aid in the selection of "the foremost Catholic books, including fiction and non-fiction, of a spiritual and apologetical nature" in order that the Ashfield Memorial Circle of Memphis, Tennessee, might establish a Catholic book shelf in the local public library.

Mrs. Paul Rush, corresponding secretary, wrote: "As the Catholics in Memphis are in the minority we would like to have books that would serve a real missionary purpose as well as those that would appeal to people already in the Church."

This is a splendid project which might well be undertaken by other groups affiliated with N. C. C. W.

Miss Rita Smith, of St. John the Evangelist Parish, Kansas City, Kansas, representing Mt. St. Scholastica's Academy, Atchison, was the winner in the annual oratorical contest conducted by the Leavenworth Diocesan Council of Catholic Women held recently at Ursuline Academy, Paola, Kansas. Miss Smith's oration was entitled, "Catholicism and Communism."

The council's quarterly meeting was held in conjunction with the contest, and reports were received from officers and chairmen of committees. Notable progress was recorded in connection with religious vacation schools and study clubs.

## N.C.W.C. Pamphlet Explains Position of English Catholics on School Support Question

The Department of Education, N. C. W. C., has recently reprinted in pamphlet form an article by Rev. S. J. Gosling on "The State and Religious Education—The English Way," published originally in the June, 1935, issue of *The Catholic Educational Review*. The article, written by an authority on the English school question, gives an accurate account of the Catholic position on public support of Catholic schools in England. The question has not been finally settled, but Father Gosling expresses the hope that "with patience and perseverance we shall be able to work out a system that will satisfy the just demands for public control without penalizing the private citizen for his religious convictions."

The pamphlet, which may be secured from the National Catholic Welfare Conference for ten cents a copy, will be read with interest by all who are interested in the subject of financial support of Catholic schools.

## International Congress of Family Education—*Continued from page* 18

fathers of families and registers a remarkable accomplishment as a training ground for happy homes.

Elements in character formation touched and stressed by speakers in all sections, were the value of effort, the development of love of God and family, an atmosphere of prayer and peace at bedtime, the cultivation of personal responsibility, of the habit of doing one's duty, of self-control and a realization of a personal role to be played in the home and in society.

The Colonial Minister of Belgium outlined the functions of social service in obtaining living conditions favorable for the effective realization of the work initiated in the family and supplemented by the school. The delegate of the French Government deplored that foreigners visit France and see much "that is not the best, but fail to see the French home and French family life, which is intense and fine." The Italian envoy stressed the fact "that the Fascist State, by its every act, sustains the solidarity and sanctity of the family and its Christian ideal." The Very Rev. Agostino Gemelli, rector of the Catholic University of Milan, added: "The Concordat in Italy gives to the family a stable basis in the Christian ideal . . . science has its place; sentiment points out the work of the mother and our hearts respond to this appeal but, above all, it is God Who directs the family and is the Source of its supernatural life."

The New Germany strives to give the German woman "a training that helps rather than hurts her future duty towards the family." Poland attributes its national survival to the family: "The family was the inviolable city which no aggressor could capture." The preservation of Faith and patriotism in Lithuania was also ascribed to the family "sanctuary."

Colorful and picturesque and also helpful and important was the exhibition of educative toys, pictures, books for children and for parents, model rooms for children, etc. The nations were well represented and rivalled each other in demonstrating progress in methods of family education.

Some resolutions, "culled from an enormous bouquet," were read in the closing meeting. Those selected touched on justifiable optimism in education; tenderness and understanding in building good habits; training the child as a future member of society; family and social courses; control of outside influences; coordination of all means to a definite aim and international organization. Three propositions were referred to the delegates for consideration: more frequent meetings on family education; itinerant meetings, passing from country to country; and a vast international association of parents of families. Opinions were invited through correspondence.

A synthesis of the Congress and a true estimate of its accomplishment must await the time when the proceedings and the resolutions in their exact text will be available and an expert shall study and evaluate them and the "General Reports" and "Communications." These "impressions" can but brush the surface and suggest the store of golden ore awaiting future mining.

### CATHOLIC MISSIONS AND CATHOLIC ACTION
(*Continued from page* 16)

sequent growth, in so many places, of religious indifference.

The Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, in his address at the pontifical Mass of the convention, expressed thanks to Almighty God because America seems more conscious than ever before in its history of its obligation to obey the missionary command of Christ to "preach the Gospel to every creature." The Archbishop belittled the fears of those who think America may give too many vocations to the mission life. "America cannot give to the missions too many chosen and tried vocations," His Grace declared, urging the crusaders and, through them, "all the noble youths of America," to consider seriously whether or not God wishes them to serve Him in the mission fields, either at home or in pagan lands.

Msgr. William Quinn, national director for the Propagation of the Faith Society, speaking during the magnificent night pageant in honor of the Blessed Virgin, Queen of the Missions, said that some of the greatest adventures in the world's history lie ahead in the winning of the still pagan sections to Christianity. Catholics of our times, Monsignor Quinn said, ought to be happy that they are living in this age, for there is every prospect that the Church will make her greatest advances among the pagan peoples during the years that are immediately ahead. Among the reasons for this splendid hope, Monsignor Quinn cited the apostolic heart of the Holy Father himself, "the Pope of the Missions."

The crusade convention pledged loyalty to the "missionary aspirations of the successor of St. Peter." The crusade will try to keep before the minds of all its members the fact that this "missionary aspiration" lies behind everything that the Holy Father proposes in his program of Catholic Action. It is our hope that the Dubuque convention will have offered an occasion for meditation by very many Catholics upon the essential missionary note in any piece of Catholic Action which they want to be effective. The two are inseparable—Catholic missions and Catholic Action.

### FRENCH WEEKLY LAUDS U. S. BISHOPS FOR ORGANIZING LEGION OF DECENCY MOVEMENT

In its columns, *Choisir*, a weekly of Paris which reviews motion pictures, radio programs and books, always with the family and Catholic aspects uppermost in the minds of the reviewers, recently paid tribute to the efficacy of the campaign conducted by the bishops of the United States for the moral improvement of the cinema. After recalling that the editors of *Choisir* had approved of the Legion of Decency movement when it was inaugurated in the United States and felt that the action of the organizers was justified, the paper states:

"We do not pretend to strike a balance, for we lack certain essential details. But it seems, however, that there has been sufficient experience to show that the American campaign has not only had a happy effect upon the moral standard, but that the motion picture industry itself has benefited."

The weekly then cites comments of reviewers in outstanding publications of Paris which indicate the superiority from the artistic standpoint of an approved type of film when compared with a less desirable one that is also being shown currently in the capital. The success of the former film in Paris, *Choisir* comments, has been striking, and unprecedented success in the provinces is predicted. "It will stand out," the weekly adds, "as a type of film that is at one and the same time artistic, interesting and virile." *Choisir* ventures the opinion that the American producers will derive more profit from the former than the latter picture and concludes: "Doubtless good films are not always of superior quality, but neither are evil films. And we now have proof that the cinema can be elevated and sane without detracting from its artistic value and the strength of its expansion."

### EVERY CATHOLIC SHOULD HAVE

(1) "Conferences on Catholic Action"; (2) "Aids to Catholic Action"; (3) Pope Pius XI's Encyclical on "Catholic Action." Order from N. C. W. C. See page 24.

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